

Listing II. Quantities of Interest

great disappointment, a very officious little gentleman, who, it appears, is a nephew of Cardinal Borromeo, and who, only two days since, had been appointed a kind of deputy master of the ceremonies, informed me that it was very unlikely his holiness

could receive any more people, as he had to go out at eleven, which fact was confirmed by the papal couriers, who marched, booted and spurred, while in hand, into the ante-room. This announcement had scarcely been made, when Cardinal Antonelli appeared and informed us that the Pope would receive

two or three at a time, but that they must not stop long. The first batch consisted of "our own correspondent," Don Flavio Ghigi; I looked round to see who was the third; it was the little abbatte. As we entered the presence chamber, I made an inclination, but to my surprise both Don Flavio and Don Pietro rushed forward. The Ghigi gracefully, and with emotion, kissed the sovereign's foot, and then his hand, which was extended to him. The abbatte

had evidently been greatly excited. He took Don Flavio by the hand, saying, "Rise up, my son, our sorrows are over." Meanwhile, Don Pietro had embraced not merely the foot, but the ankle. Vainly the pope bid him rise. At last, he exclaimed looking at the little man with wonder

"Eh! Che Don Pietro con una barba!" "Ah," said the unclerical priest, not in any degree taken by surprise, "Since our misfortunes, your holiness I never had the heart to shave." "Then, now that happier times are come, we shall see your face quite clean," was the Pope's reply. More and

quene clean" was the Pope's reply. More genuflections, more embracings, and away we went. After a few minutes' delay, the gentlemen of the chamber gave notice that his holiness was about to pass: he was preceded by priests bearing the crucifix, and this time wore a rich embroidered stole; his benignant face lighted up as he blessed all his

his benevolent face lighted up as he blessed all his servants who knelt on his passage. He has a striking countenance, full of paternal goodness; nor does his tendency to obesity interfere with the dignity of his movements. Some half-dozen Capuchins fell before him, and the guards had some difficulty in making them move out of the way. A

The Pope moved, he dispensed his blessing to the right and to the left. Meanwhile a great crowd had collected outside. When he appeared, he was enthusiastically cheered. He entered his carriage—the scarlet couriers kicked, cracked, and spurred—the treasure of the state, the sacred relics, came pouring

M. Guizot upon Religious Education in

The annual meeting of the French Bible Society was held on Wednesday, the 13th ultimo, in the church of the Redemption, rue Chauchat. M. Guizot, vice president of the society, delivered the following speech:—

GENTLEMEN.—If you were a political or a commercial society, if your efforts were devoted to questions of social organization or of material interests, you would now only have to place in common your sorrows and your uneasiness; you would only hear mention made in the report, which is about to be submitted to you, of the suspension or of the ill success of your labors.

of the sufferings of the present and of the perils of the future. Nothing of the kind will, however, be found here. Your labors have neither been suspended nor fruitless; the hurricane which has overthrown around you so much grandeur and paralyzed so much strength, has scarcely touched you. Your activity and

your property—for I may make use of that word to express the benefits which you have labored to scatter around—have remained nearly the same. You have pursued and accepted your accustomed work as though the heavens had been serene and the country tranquil. Whence do you derive this privilege? Is your work so trifling and so obscure, that the most violent and the

most universal storms cannot affect it? or were you yourselves so skillful that you have known how to foresee and turn aside the blows under which so many experienced men have fallen? No; the permanent security and efficacy of your labors, in the midst of social convulsions, are due to higher and to purer causes; your work is in perfect harmony with the paramount

interests and with the most pressing wants of our society and of our day. What are these interests—what are these wants? Listen to what is everywhere said:—Everywhere are heard the words of faith, charity and hope. It is faith, charity and hope, which are wanting to society, and which it needs. Those are the wishes, the desires, the longings of the people.

the appeals, which arise from all parts. Everywhere the satisfaction of these wants is sought for. To obtain a little faith, charity and hope, the most varied resources are had recourse to, but with little success. The aspirations towards faith are most frequently only the passionate anxieties of doubt, and doubt is again fallen into. Practical charity is general, active

and efficacies. Never was more assistance given, or more individual misfortunes relieved; and yet the relations which should be established between those who relieve and those who are relieved, only slightly exist. Practical charity ill attains its moral end; neither one nor the other is mutually confident and tranquil. Never did more hopes, or hopes more ardent,

break out, but they are scarcely any thing else than the flights of the imagination in delirium, or the transports of material appetites. Our society seeks everywhere, a solid faith, an efficacious charity, a hope which calms and fortifies. But it does not find them; and that because it seeks them where they are not to be found. Men demand faith, there is already a belief, and

their virtues; they have the pretension to derive them from themselves, and themselves alone. But that cannot be. Men cannot be, in the great questions of their destiny, the inventors, the authors of faith, charity, and of their hopes. These wants are not satisfied at purely human sources. We must derive them from su-

perhuman sources. These are the sources which you open to men by distributing to them the holy books. Therein they may derive faith, charity and hope. Faith, for therein God shows himself constantly present, and acting in the world and in man; therein is the action of God; therein the necessary starting point of faith. Archimedes demanded, but found not, a ful-

crum on which to move the world. Man cannot, by himself alone, find a base on which to fix it. He must receive it from God. Charity, the love of God for men, is manifested in the Gospel, and that alone is a sufficient source of the love of men for men. Except therein, all charity is weak and soon exhausted. Hope, there, is none which ceases and satisfies the hope-

there is life which passes and becomes the heritage of men. If it does not extend beyond and rise above this earth, Eternal hopes can alone purify and enable the terrestrial hopes. Confined to the earth, our hopes transform themselves into avidity and selfishness. Christianity alone, then, can pacify and satisfy the need of faith, charity, and hope, which so power-

eritally apical man and society. If any one doubts this, let him look at what the adversaries of Christianity do—let him listen to what they say. At the same time that they attack it with fury, they pass themselves off for its heirs and successors, and pretend that they walk in the path it has opened. Falsehood and profanation! What is most anti-Christian is the spirit of

revolt and the spirit of license. When Christianity appeared in the world, there was a fine opportunity of propagating the spirit of insurrection. Then at that epoch, when was there ever more despotism, moral degradation of the upper classes, and oppression of man by man? And yet you will not find a single trace of insurrection in the picture of the foundation of Christ-

thianity, nor the spirit of insurrection in its words. This immense revolution was accomplished by moral action alone--by the moral and interior reformation of men. That is, because Christianity is essentially submissive--submissive to God, submissive to established order. It has the spirit of liberty, and even of con-

relentless resistance, but no spirit of rebellion. It is also essentially severe; license is as hateful to it as revolt. It is madness to attempt to extend liberty and democracy by means of the relaxation of religious belief and morals. Sincere belief and severe morals are indispensable to democracy and democratic liberty. *The relaxation of opinions and of morals in a democracy*

eratic society breeds inevitable—first to anarchy, then to despotism. See how the United States were founded. Do you think it was by the relaxation of morals? No; the founders of the American Republic were rigid for themselves and for others, and it was the spirit of rigidity which formed their strength, and preserved them from the disorders and excesses inherent in democracy. Be assured that, with the

spirit of revolt, nothing will ever be founded, as Christianity has the secret of faith, charity, and hope, is it also, which has the true secrets of order and social regeneration in democratic societies more than in any other. Let the spirit of revolt and license not flatter itself, then, in being able to usurp

the Christian's work—there is absolute incompatibility between them. At the same time that Christianity can alone satisfy the want of faith, charity, and hope in our Democratic society, it alone can give it the spirit of order, resignation, and severe morality, without which it cannot subsist—at least with a *regime* of liberty. Have, then, full confidence in your undertaking.

It is essentially good. It responds to the greatest and most pressing interests and instincts of our time. Pursue it with ardor. Make Christians—it is Christians that our society requires. I say Christians—that is our name, that is what we ought to propagate. The Bible Society has scrupulously confined itself to its task: it is to Protestant, along that it has distributed

holy books; but its sentiments, its wishes, and its hopes, are not confined to the narrow circle in which its action is limited; it ardently desires to make Christians everywhere; it calls by that name all who take the sacred writings as the basis of their faith, of their hope, and of their charity. Whether they be in the

bottom of the Catholic church or in its sister branches of the Protestant church it sees in them Christians and brethren. Union in the party of political order is recommended and rightly so; that union is, in fact, the only means of safety, but it is not less necessary to the party of moral order. The question is now between Christianity and impiety, which affects

to advocate the interests of humanity. An Christian
fates should unite against the common enemy—they
can do it. A new fact has introduced itself—liberty of
conscience in the Christian church; let that liberty be
accepted and respected by all Christians—it will secure
their union and the triumph of the common faith.
Not a case of a faction and forced union; be Christ

to the fullest extent of the word. Love one another, that is charity; support one another, that is tolerance; respect one another, that is the right of liberty; avoid one another, that is your well understood interest. On these conditions, and on these alone, there is safety for society. We are in the path of that safety, if we bind ourselves under the standard of the

Cross—*Hoc signa vincet.*²¹